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DEAR PATRONS:

The development of the spirit of historical research it is gratifying to observe is gaining increased force and tending the more accurately towards a truer conception of the usefulness of all such endeavors as those of **The Researches.**

To note the fervor of this spirit in its succession stages, during the thirteen years this Magazine has been published, would be to record the many local evidences of the growth of an interest in Catholic historical study.

That **The Researches** has been a powerful factor in the awakening of this spirit and of brightening the efforts of all who have engaged therein has been an impellent of our own endeavors and a solace for unappreciated labor as many so regard all study of the past who would have us "act in the living present" without regard to its lessons.

THE CLASSICAL ACADEMY OF STE. ANNE'S

OF DETROIT,

DURING THE "THIRTIES" UNDER BISHOP RESE.

THE SPACIOUS domain of the church of Ste. Anne of Detroit, at the time of which I write, comprised a square and a half of territory, which is now in the centre of the business quarter of the city, and covered with massive business structures.

It was bounded on the east by Randolph street; on the west by Bates street; on the south by Larned street; and on the north by Michigan Grand Avenue, now known as Cadillac square.

This domain included the present lines of Congress street, between Bates street on the west, and Randolph street on the east; Congress street had not been opened.

On the north east corner, stood the church of Ste. Anne, on Randolph street, on the westerly line of the domain, about the middle of the square, stood the presbytery of Ste. Anne; a 2½ story frame building about 60 feet square. On the northerly line of the domain on the Randolph street corner, stood the last of the educational structures, of which there had been many, which had, during 30 or more years, been built by the pioneer educator of the Western States, the Very Rev. Gabriel Richard, Vicar General of Detroit.

This building was about 50 feet long by 40 feet wide, 2 full stories; with wings at each end, 1 story. The main building had high roof, dormer windows, and was capped with turret, with bell, and surmounted with a cross.

It had massive stone chimneys at each end of the main building; a large door in the centre; smaller doors in the wings; and was well lighted by oval topped windows of good size, glazed with 7 by 9 glass.

It stood on high ground about 10 feet above the level of Michigan Grand avenue in the rear; the entrance was on Randolph street. Except the corner in front of the church, which was 75 feet from the line of Larned street, all the domain of Ste. Anne, except the presbytery fronting on Randolph street, was enclosed by a high board fence.

A line had been drawn from the rear of the church eastward toward Randoph street, ending with a line 100 feet from the latter street, which extended from north to south. All northwest of these lines was the ancient cemetery of Ste. Anne, in which reposed the bones and ashes of the Catholic Franco-American race of Detroit of 130 years. Outside of the cemetery was a lawn, and from the rear of the presbytery a small avenue led to the basement entrance of Ste. Anne.

On the southeast corner of Larned and Randolph street, was located the convent and academy for the higher education of young ladies, of the Clare Sisters, of which at the time, Sister Franes Van de Vogel, a Belgian lady of wealth was the mother superior.

In order to enable the community to assist at Divine Service at Ste. Anne, when they preferred to do so, as there was a chapel in the convent, a door had been built in the Larned street fence, opposite the rear entrance of the convent, across the street, which was accessible only to the community, and by which on Sundays and on festivals, they entered the grounds of Ste. Anne, and the church, by the basement entrance and proceeded to the lattice enclosed rooms over the main altar, oneofwhich was reserved for the mother superior and the sisters, and the other for the faculty and pupils of the convent.

Behind this semi cloistered screen, and within the sacred precints of the sanctuary of Ste. Anne, the Clare sisters, the gifted faculty of their seminary, and their pupils, could assist at the Holy Sacrifice, and listen to sermons delivered by Bishop Résé, and others, comprising, probably at the time, some of the most distinguished pulpit orators of the Catholic church in America.

This was the status more than 60 years ago, of the religious, the educational, and principally of the temporal establishment of the Catholic Church in the titular city of the diocese.

The Classical Academy of Ste. Anne, as the institution had been named by Father Richard, who was somewhat inclined to high sounding titles, had been the educational nursery of the youth of French lineage in Detroit in the higher branches for some years prior to the advent of Bishop Résé, who had been consecrated in 1833. But the Catholic population of the old city had been rapidly changing by the influx of English speaking Catholics, mostly of Celtic origin; the sons of the better classes of this element required educational facilities, as well as the daughters. The former were to receive their education in the Clasical Academy, and the latter in the seminary in charge of the Clare sisters. This was the provision made by Bishop Résé.

Besides, there was a still higher course of studies provided in the College of St. Philip Neri in Hamtramck, 2 miles above the city, which, at the time, was in charge of 2 Oratorian Fathers, De Bruyn and Van den Poel. Elementary education of male and female Catholic children, was provided by free schools, under competent teachers in which English branches were taught.

Up to 1835, the professor in the Classical Academy had been French; but the bishop decided to substitute an English speaking instructor, and he accordingly engaged Professor William McDonagh, A. M. from Dublin, Ireland; under what circumstances this selection had been made I never learned; but I believe Professor McDonagh had the endorsement of Bishop Purcell of Cincinnati among his other credentials.

It proved to be in some respects an inappropriate appointment; Bishop Résé was probably among the first to reach this conclusion.

Under the direction of Professor McDonagh, the spring term of the Classical Academy of Ste. Anne, was opened in January 1836.

Its opening had been announced from the the pulpit; by circulars and by advertisement in each of the two daily papers of the city.

The tuition fee was $12 per quarter, payable *invariably* in advance.

At the time, so far as the wealthy French-American families was concerned, the payment of the quarterly fee was not burdensome; but, as the education of their sons and daughters was considered of great importance, Irish Catholics nobly made the sacrifice from their limited incomes requisite for the attendance of their sons and daughters at the Classical Academy of Ste. Anne, and at the seminary conducted by the Clare sisters. The left wing of the academy was used as a residence by the professor and his wife; the latter was a Dublin lady, young, and well educated; they had no children and kept no servant.

The professor was a thorough Milesian, in his fortieth year; he was of st alwart frame, with bright sandy hair and beard, and was but recently from his native city, Dublin. He was a fine classical scholar, a through m athematician, and well read in history; and in most respects, a well educated man. He was however more or less conceited, although a novice in the ways and customs of American life.

He and his wife spoke the English language with a marked Milesian brogue; but the tone of the professor's English combined a Milesian and Latin pronunciation, which was anything but good English. Comingso re cently from the atmosphere of Dublin, both were strongly imbued with the notions and prejudices of their class in life and with a disposition to worship wealth and station.

The right wing of the academy was used as a class room, the second floor as a general study and recitation room.

The attendance of the students was large; all the leading Franco-American families from the River *Rouge*, 6 miles below, to the *Pont Rouge* 6 miles above the city, were represented; besides several young men of the same race from adjacent counties, who were domiciled with relatives in the city.

The number of the sons of English speaking Catholics was not large in pr oportion to the others, probably 15 in all; including my elder brother and myself.

The majority of the students spoke the French language among themselves, but their behavior toward the comparatively few English speaking students, was at first neither courteous nor mannerly; in some respects it was contemptible. This was excusable, from the fact, that it was the first time the indigenous youth had mingled closely with the youth of a foreign race.

The latter, however were plucky and good fighters; and when the conceit of the French boys, as we called them, had been pounded out of them by the minority, their deportment became much improved. Mutual class fellowship ensued; associations were formed—which extended through life.

The professor and his wife considered the old Franco-American families to be somewhat like "the quality at home;" the sons of the wealthy of this class were coddled in a manner not altogether agreeable to the English speaking students.

But the professor, very much desiring social standing in the Irish community for himself and his wife, sought the advice of Doctor James Carter White, an alumnus of the Royal College of Surgeons of Dublin, and a talented physician of extensive practice, as to the best method for making the acquaintance of the better classes of his fellow countrymen in Detroit.

Doctor White was an inventerate wag; he was probably the most successful practical joker in the city. He could not resist his ruling propensity, and his numerous victims were among all classes of the community.

The peculiar physique, the inexperience, combined with the assurance of the professor, probably inspired the doctor to make his fellow countryman and his wife victims of a heartless scheme, the success of which had probably no paralell among the practical jokes perpetrated by Dr. White during his long career in Detroit. At the suggestion of the latter, an entertainment was arranged for the introduction of Professor and Mrs. McDonagh to the community of the Celtic race, the details and management of which was unfortunately confided to Dr. White. But the story is too ludicrous to relate.

The affair ocurred during the Easter recess. The doctor occomplished some fine work, with a result peculiarly unfortunate to the professor.

The second term of the academy however, opened with an increased attendance of pupils.

When assembled in the large room on the second floor the array of the young students was unique. Most of the Franco-American boys were nearly or distantly related to each other from a consanguinous chain of more than a century's formation.

Probably the most distinguished Frenchmen at that period in Detroit, were the retired merchants, Joseph and Barnabé Campau; both possessed of great landed estates and of much ready money.

The former had married his cousin, while the latter had, by his second marriage, been united to a lady of Celtic stock. The saint of this family however, was Jacques, the younger brother of the two mentioned, who had never engaged in mercantile affairs.

Among the pupils were the seven sons of the three brothers named, first cousins.

Denis, Jacques and Theodore, sons of Joseph; Joseph Barnabas, and Alexander M. sons of Barnabé; and Thomas and Louis, sons of Jacques. Denis the eldest of the cousins was tall, sedate and a good student; Jacques was fine looking, spoke the French language correctly, but had not much intellectual capacity; while Theodore the younger, was short, and much the smartest of his brothers; on this account probably, he had been nicknamed "little Joe." Barnabas and Alexander, who had a Celtic mother, were finely formed, and were apt students; Thomas and Louis were fine looking boys and studious. In many respects they resembled their father, whose farm, now in a prominent part of the city, extended from the river 3 miles north, and who was a good type of the christian gentleman.

There were 5 Chapoton's, several Chéne's, Beaubien's, St. Aubin's, Moran's, Trembly's, Laferty's, De Quindre's, Peltier's, Cicotte's, Moros's, Rousseau's, and others; all linked in the same consanguinous chain.

There was not the most cordial feeling existing among these scions of the French race in Detroit; they were inclined to be proud and sometimes quarrelsome among themselves.

My classmate in elementary classics was the younger son of Barnabé Campau, who is still living; if during a recitation a celebrated battle had been the subject, my mate sometimes, if not frequently, failed to understand the result; what interested him most may be imagined by the question he frequently asked, "which whipped 'Dick?'"

Some of this young stock were fatuitous. I remember a tall young fellow from the western part of the city named Fisher, who during a class in definition was asked the word window he answered correctly.

"Winnow, master Fisher," came next; the latter disdainfully responded: "Do you think I am a damned fool!"

The fact was, the youth unaware of the existence of the word, was surprised at the temerity of the professor in proposing a ridiculous question, hence his insulting reply which created great commotion. The florid face of the professor turned pale; afraid to chastise the stalwart Fisher, he exclaimed: "I expell you from the academy!" "You can't expell me, for I have paid in advance for the term. You should not have put such a foolish question to *me* before my friends." The session was ended; but the next morning when Fisher came, Mrs. McDonagh negotiated peace and an apology ensued.

The recreation ground of the students was extensive; it included the lawn and avenue bordering the ancient cemetery which latter was thickly planted with testimonials, some of wood, some of stone, with inscriptions usually commencing with "*Ci git*" or "*En memoire.*" One little marble stone was an exception, the inscription cut on it being in English; the name of the deceased was Palmer; after the name, date of decease, and age, was a spread compass, pendant from which by a line was a large letter G, under which was the legend:

"His station's fixed
Where he can see
And understand the letter G."

This inscription was an unsolved puzzle to the students.

In later years I described this stone to an old resident; he remembered Palmer, who had formerly been a member of Zion lodge of Freemasons, but who had married an intelligent French girl who converted him; he was baptized by Father Richard and renounnced Masonry; when he died, Zion lodge obtained permission from Father Richard to place a stone at the head of his grave, and this masonic testimonial was permitted to be placed in the consecrated grounds of Ste, Anne; the line was probably not so strictly drawn then as it has been since in this connection.

After the commencement of the Easter term, the academy was honored by the frequent visits of Bishop Réné. The Bishop occupied a suite of rooms in the northeast corner of the presbytery; the side door of the episco pal apartments was nearly opposite the principal entrance of the academy and separated by a lawn of 200 or more feet. This young and distinguished prelate was of medium stature; of shapely form; his face was handsome and expressive; his mouth small; his teeth you might say were rows of ivory; his eyes black, and his head was round and covered with a profusion of black curly hair. He had been honored in Rome with the titles of D. D., and L. L. D.

He was a linguist. Latin, French, Italian, German and especially English, he spoke fluently—his sermons in the latter language in Ste. Anne's were models of correct diction.

Besides, while serving as a missionary among the Chippewas, the Hurons, the Ottawas and the Pottawotomis, he had acquired a practical knowledge of the dialects of these Michigan Indian nations, and could

preach to their tribes in their respective languages. When the bishop visited the academy he sometimes wore episcopal robes and occasionally his pectoral cross, the gift of the Archduchess Leopoldine sister of the reigning Emperer of Austria and patroness of the diocese of Detroit, was worn in place of the usual gold cross. So rich in diamonds and rubies was the former, that our eyes were dazzled by the sheen of its costly jewels.

This imperial princess had enriched the sanctuary of Ste. Anne, the cathedral of Bishop Résé, with many gifts. The walls of the sanctuary were hung with heavy silk tapestry, every square yard of which had probably cost 500 Austrian florins; the sacred vessels were of massive gold and all the other appointments for the episcopal service, including vestments, robes, altar linen, and lace, were of corresponding richness.

The apartments of Bishop Résé were finely furnished; over his study table was suspended by a green silk cord, a powerful magnet; and in his study were many interesting objects indicating the high intellectual standard of its occupant.

Occasionally the classical, the mathematical, and the English classes, of the academy, were invited in turn to visit the bishop in his study.

The visits were of great advantage to the students. How we loved Bishop Résé! Most of us Catholic boys he had confessed; from his hands in old Ste. Anne's we had received the Holy Sacrament for the first time, and the same day he had administered to us the Sacrament of Confirmation. Yes! we loved the bishop, next only as we loved our parents.

The visits to the academy by Bishop Résé, were usually made after the noon recess.

His manner was amiable but his scrutiny was thorough. He was accustomed to have the respective classes called, and he would pose the students in classical or mathematical questions; and when, as he sometimes, succeeded in getting us nonplussed, he would be greatly amused at our dilemma; he would laugh when he had us stalled and his large and expressive eyes would glisten with mirth.

Such visits were impromptu, no previous special preparation being possible.

On one occasion the Latin class in the first grade was under fire. The head of this class was Charles Turner, a tall young English student and one of the few Protestants in attendance.

"Decline Jupiter Mr. Turner," said the bishop.

"*Jupiter, Jupiteris, Jupiteri, Jupiterem,*" etc., promptly responded the head of the class.

"Next!" called the bishop; but the response from the other students of the class was unsatisfactory. The bishop enjoyed the scene, while the professor fidgeted in his chair.

„*Jupiter, Jovis, Jovi, Jovem,*" etc. "Give the students a conge professor," and he departed.*

During the frequent visits of the bishop to the academy, he became convinced that Professor McDonagh was not the proper person to be its principal. In classical and mathematical acquirement he was far above the standard of a teacher; but in pronunciation and expression of the English language, he was, as has been stated, unfitted to be the teacher of American youth.

He would with more or less Milesian pathos recite thus: "This was the greatest *drhamah* in the history of that nation!" Or; "such *fee-no-mee-non*!" or worse still; "such a great *haro*!" In ordinary conversation his pronunciation was faulty.

For instance; the word impudent he would pronounce *im pew dent*, with a decided accent on the *pew*.

Linguist as he was, but conscientious above all, Bishop Rèsè could not endure such abuse of the pronunciation of English words, on the part of a teacher, he quietly arranged with the professor for his resignation at the end of the Easter term. Professor McDonagh had saved considerable money, and he and his wife early in July, returned to their native city, Dublin. His wife was not sorry to leave Detroit, for she had suffered from the ridicule resulting from the cruel practical joke of Dr. White.

When the July session of the academy opened we had for teachers, two seminarians, Messrs Boens and Olwell; the former was from Holland and the latter from New York City; these accomplished young gentlemen remained until their ordination to the priesthood, and were succeeded by two other seminarians.

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* Charles Turner became an extensive owner of real estate in the northwestern suburbs of Detroit.

It was from him in 1838, Mount Elliott Cemetery purchased 330 acres, now Mount Olivet, the future necropolis of Detroit; which, from its location will probably remain intact for all time.

It is a tract of great natural beauty through which flows Connor's Creek, whose banks are 40 feet high. Mr. Turner was paid $40,000 in cash for this property; while completing its sale, he said to me: "Mr. Elliott you do not remember me; I was a classmate of yours in the Academy of Ste. Anne, while it was in charge of that Irish professor. Don't you remember the time Bishop Rese stalled our Latin class with Jupiter?"

The domain of Ste. Anne's, as has been stated, included the unopened part of East Congress Street between Bates on the west and Randolph Street on the east—beyond which East Congress had been opened and improved.

The great throughfare of Woodward Avenue was but a short square distant from Bates Street, while West Congress had been well built up and extended a mile or more westward; its progress east was stopped by the high board fence enclosing the domain of Ste. Anne.

The municipal government had time and again failed to induce the marguilliers of Ste. Anne to permit the opening of Congress Street through their grounds, but these old French gentlemen had too much reverence for the dead of their race and faith, whose graves filled the line of the street, to consent to such a desecration.

Condemnation proceedings on the part of the City ensued in the courts, which were opposed step by step by the *marguilliers*. The City won in time; so much of the ancient cemetery in which were the bones and ashes of generations of Catholics who had been laid to rest in this consecrated ground, as was necessary for the opening of the street, was condemned for public use. The students of the academy saw the surveyors mark the boundary lines and the laborers with pick and spade dig open the graves and shovel out what remained of the dead; the bones were placed in boxes which were carted to the Catholic cemetery on St. Antoine Street, where a new resting place was given these remains. When the work of opening the street had been completed, high board fences were built on each side and this completed the first division of the domain of Ste. Anne.

North of Congress Street was left a triangular piece of ground, with Bates on the west and Michigan Grand Avenue for its boundaries.

The high board fence on the south side of Congress Street when opened, was about 10 feet in the rear of the academy. During the following year, 1837, Bishop Résé departed for Rome and never returned to his See.

Very Rev. Francis Vincent Badin, Vicar General and Administrator remained in control of the diocese during the interregnum of four years ending with the advent of Right Rev. Peter Paul Lefevere, November 1841, who had been consecrated Bishop of Zela *in part*, and administrator of the diocese of Detroit; the venerable Father Badin returned to France; and the Classical Academy of Ste. Anne was transferred from the comfortable and well lighted building so agreeable to its students to the basement of Ste. Anne's and placed in charge of the Christian Brothers.

RICHARD R. ELLIOTT.

Detroit, May 1897.

THE ACTION OF THE UNITED STATES HOUSE OF REPRESENTATIVES REGARDING THE DISCOURSE AT ST. MARY'S CHURCH, PHILADELPHIA, ON THE DEATH OF WASHINGTON, FEBRUARY, 1800.

FRIDAY, FEBRUARY 21.

EULOGIUM ON THE CHARACTER OF WASHINGTON.

A MESSAGE was received from the Senate informing the House that the Senate had this day come to the following resolution, viz:

"*Resolved*, That the Senate will to-morrow, at half-past 12 o'clock, meet in the Senate Chamber, and from thence walk to the church in Race street, to hear the eulogium to be pronounced on the character of General Washington."

Ordered to lie on the table.

The SPEAKER said he was requested, by a member of the Catholic church, to inform the House that seats were provided for the accommodation of such members as would please to attend to hear the delivery of the oration to-morrow.

MR. RUTLEDGE said, before the receipt of the message from the Senate, he had intended to move that when the House adjourn they do adjourn till Monday; but the Senate, having informed the House that they intended to walk in procession, he conceived the House ought to come to a similar resolution, and moved the following:

"*Resolved*, That the House of Representatives will meet to-morrow, at half-past 12 o'clock, at their Chamber, and from thence walk in procession to the church in Race street, to hear eulogium there to be pronounced on the character of General Washington."

It was object to this resolution, that it had not been contemplated this House would walk in procession, no arrangement having been made for that purpose; and that as might be the wish of several members to attend the oration at the Catholic Church in preference to the one in Race street, it ought to be left to their own option.

The question on the resolution was put and negatived—yeas 40, nays 43.

[Rev. Mathew Carr, O. S. A. delivered the discourse.

It never was printed.]

Arbitration Between the Quakers and Catholics of Philadelphia, 1787.

.*. .*. .*. .*. .*.

[From the Original.]

WE THE underwritten Persons appointed Arbitrators by the two Religious Societies of the people called Quakers and the Roman Catholicks, considering the Rights of the contending parties and what ought to be an equitable Composition between them respecting their adjoining Lots are of opinion that the Society of the people called Quakers ought to have the Sole exclusive Right of the passage of the present alley on Walnut Street adjoining the West end passage of the Almshouse as far as six feet to the Southwest of of the said Almshouse allowing the Roman Catholick Society the priviledge of Lights into the said alley & of shedding the water into the same from the Roofs of any Buildings which may be erected adjoining the alley. We are also of opinion that the Roman Catholick Society should from the end of the said six feet extend their Ground Eastward to a Line at the distance of one hundred and forty eight and an half feet Eastward from the Line of fourth Street and run from thence in a straight Line to the Southern Extremity of their Ground and that each of the said parties should execute Releases to the other conformable hereto.

May 7th 1787.

BENJAMIN CHEW,
EDW'D. SHIPPEN,
ROB. MORRIS,
THOS. WILLING.

At the request of Mr. Francis Beeston, the subscribers measured the depth of the friends Almshouse, which we found one hundred and four feet from the south side of Walnut Street, to which add the six feet Southward of the wall of s'd almshouse, makes the alley mentioned in the deed of release between Sam'l. Sanson & John Lewis to measure one hundred and ten feet from Walnut Street.

Philad. September 14th, 1789.

JAMES PEARSON,
JOHN CONNELLY.

ENDORSED.

"Agreement between the Quakers & Catholics concerning Lot &c., in Philadelphia."

"Mr. Francis Beeston" was the Pastor of Old St. Joseph's.

"John Lewis" was the Jesuit in whose name was the title of the ground under and around the Church. [ED. THE RESEARCHES.]

BISHOP DAVID OF BARDSTOWN OBJECTS TO HIS APPOINTMENT--RESIGNS--BISHOP FLAGET THE FIRST BISHOP BECOMES THE THIRD IN THE SEE.

LETTER WRITTEN by Rt. Rev. Bishop David to Mary Magdalen Neale. Monastery of the Visitation of the B. V. M., Georgetown, D. C.:

Original now in The Catholic Archives of Notre Dame University.

"NAZARETH, KY., JAN. 16, 1843.

"I received your dear favor by Rev. Mr. Evremond, and to my great sorrow I have mislaid it where I cannot find it. You will not be surprised at this any more than at my long delay in answering you when you know what a frightful storm has passed over my head since that time. I say passed, for, thanks be to God, it is passed, and, I hope, never to return. My good Bishop Flaget had taken it into his mind to resign his bishopric, which by right then devolved on me, and consented to designate for me a coadjutor. which he thought a sufficient help for my old age and numerous infirmities. His abdication was accepted at Rome, and every dispatch sent to me from that centre of ecclesiastical authority to constitute me Bishop of Bardstown, indults, faculties, Bulls for my coadjutor, etc.; nothing was wanting to make the burden overwhelming. To express to you what I felt would be in vain. I shed more tears during three days than I have since I came to Kentucky. It was a profound affliction united with astonishment at the step of that good Bishop in whom his humility and the desire of a retired life had caused to forget all the sentiments of friendship and gratitude for one who had faithfully served him twenty-two years. He was all the while absent on a visitation of a part of his diocese, showing his *infirmity* by a journey of several hundred miles on horseback. The Bishop of St. Louis met him at Vincennes and persuaded him to accompany him to his own city and St. Genevieve, etc. This was a trait of a merciful

Providence in my behalf. My letter of sorrow, lamentation and complaint at what he had done reached him at St. Genevieve, and was read by my true, generous friend, Bishop Rosati. I desired Bishop Flaget to bring him along with him to Bardstown, to consecrate, as I thought then, my coadjutor. But Providence had other views, and Bishop Rosati did not much contemplate that consecration. He had already expressed his surprise to Bishop Flaget and begun to press him retrace his steps. This was happily effected at Nazareth. We all three bishops offered Mass on St. John's day to obtain the light of God by the intercession of that beloved disciple of Our Lord. After we met together in private and found our good prelate willing to resume his charge, provided a coadjutor would be given him without delay, which will be effected, we all wrote to Rome—I to implore the mercy of the Holy Father and his ratification of what we had done, and entreat also the Cardinal Prefect to support my petition; Bishop Rosati to the said Cardinal to express assent to the measure.

"Our letters are gone to the See of Peter, and I hope I will obtain the favor of living in solitude, peace and retirement in my cottage of Nazareth, without any other title than that of Superior of Nazareth, at liberty now to make my more immediate preparation for the great journey of eternity. I am obliged to retain, till letters come from Rome, the title of Bishop of Bardstown, which is no great burden; for I have already bestowed on my dear Bishop the whole administrative powers, which he has immediately begun to exercise. Join me in giving thanks to God for this happy event, and beg your good Mother and fervent Sisters to do the same; and while they admire with me the profound humility and eminent sanctity of Bishop Flaget, which appears as much in his reassumption as in his abdication, let them pray for us both that we may continue to serve the Church of God, each according to his station; I wished to write a great deal more, but a pressure of unanswered letters oblige me to conclude by assuring you of the sincere and lasting affection with which I remain

"Your ever devoted Father,

"† JOHN B. M. Bp. of Bardstown."

The above letter was found by Prof. J. F. Edwards of Notre Dame University among a lot of rubbish in an old store room in Washington.

BISHOP FLAGET'S ACCOUNT OF HIS RESIGNATION.

[EXTRACT from a letter written by Rt. Rev. Bishop Flaget to Very Rev. F. Rezè, of Cincinnati, afterwards first Bishop of Detroit.]

"BARDSTOWN, KY., JAN. 9, 1833.

"MY DEAR M. REZE:

"....As to a very intimate friend I will tell you of my own private affairs, in regard to my resignation—of which you must have certainly heard —I will tell you briefly how this favor was granted me. My direct petition to the Sovereign Pontiff was that he might grant M. Chabrat, as the oldest, and, I may say, the most learned of my priests, faculties to administer the sacrament of Confirmation without any episcopal consecration, and to aid me in the general administration. Knowing, however, that there might be difficulties in granting such a privilege, especially as there were already two bishops in the same diocese, I added that if my resignation were deemed necessary, I would, with all my heart, after more than forty years passed in the missions of America, retire from the stage where labors and trials were never wanting, to enjoy for the little time that may remain to me, the sweets of solitude and rest. In regard to this latter point it is settled that Monsignor David is by right bishop, with Mgr. Chabrat for coadjutor. Would to God that everybody was as well pleased as I am with the news of these changes! *Mais mon Dieu*, after all that I have heard and seen, it seems that everybody has complaints to make except myself. Mgr. Rosati has very generously offered his counsels and mediation, and after having seen and heard both the clergy and the people he has come to the following decisions: (1) That Mgr. David shall remain upon the field in order to send his resignation. (2) That I shall submit to the will of the Pope and resume the burthern if such be his good pleasure. (3) That Mgr. David shall at once pass over to me the whole administration of the diocese, and that I shall accept the same. (4) That Mgr. Chabrat shall remain in *statu quo* until such time as answers to our letters come from Rome. Let us pray one for another. I have great confidence in your prayers and those of the grand work you have effected in the establishment of the Leopoldine Association for the Propagation of the Faith. Continue, I beg of you, to interest yourself in my behalf with your pious associates and count the lively gratitude and friendship of your old Bishop,

"† BENOIT JOSEPH;"

The above letter was presented to the archives by Rev. Fr. Dempsey.

The foregoing documents possess a special interest as relating to the much mooted question as to the actual existence of Mgr. David's title as Bishop of Bardstown. So that Bishop Flaget, when, in accordance with the decision of Rome, resumed the title became the third bishop of Bardstown after being its first Bishop.——[Notre Dame *Scholastic*, April 4th, 1891.]

ARCHIVES OF "OLD" ST. JOSEPH'S--PHILADELPHIA--LIST OF DEEDS AND DOCUMENTS FROM 1689 TO 1851

WHERE "THE PAPAL CHAPEL" WAS PRIOR TO OLD ST. JOSEPH'S.

ON APRIL 28TH, 1897, accompanied by Mr. F. X. REUSS, the Editor of THE RESEARCHES visited "Old" St. Joseph's seeking old records.

With the Rector, Rev. John Scully, S. J., we searched closets, loft, and out-of-the-way nooks and corners. This was my third exploration and the second made with Mr. Reuss. Our former joint exploration being during the Rectorship of Rev. Jno. A. Morgan, S. J. Our discoveries then were abundant but we were not permitted to enjoy the advantages of our findings, Father Morgan desiring to examine the papers first. Of course duties gave him no such leisure and what to me would have been a delicious enjoyment his zealous prudence debarred me from—and I fear to the loss of Catholic Philadelphia History.

These papers and others were, by Father Scully, about two years ago, sent to either Georgetown or Woodstock. I have visited both in search of these records but they are not known at either place.

When a youth, during dear Father Barbelin's Pastorship, I sought the examination of the treasures of the ancient sanctuary of our Faith—but as Father Jordan had compiled the History of the Church and sent it to Rome—that was sufficient in the judgment of one whose memory will be in benediction as long as one lives who knew him and the tradition of his labors can be transmitted by them.

On the death of Father Barbelin—June 1869—Father Jordan once told me, some one "cleaned up" Father Barbelin's room and so cleared out the old trash of letters and documents—and many a day I have sighed over that mishap.

However it was good for my appetite for Catholic historical documents when Father SCULLY led us searchers and permitted freedom of examination of whatever was available. He has collected all the old deeds and legal papers in a document file and prepared the following summary or Index of the papers.

It is a valuable contribution to local Catholic history THE RESEARCHES publishes it for permanent public preservation and examination.

The comments are the Editor's. They are enclosed in [ ].

July 19, 1689, and certified June 24, 1767. Copy of Surveyor's certificate of Lot on Walnut St. 220 x 49 ½ ft.

Oct. 27, 1704. Lot S. side of Walnut 49 ½ ft broad and 220 ft deep bound on N. by Walnut St. E. by another lot of said John Martin, S. by and W. by lot of John Buzby.

Deed of Thos. Chalkly to James Tucker.

Sept. 16, 1717. Lot S. side Walnut 49 ½ x 220 long.

Deed of James Tucker to Adam Lewis.

[The above relates to ground on which St. Joseph's was built in 1733–4.]

The "Chapel" Before St. Joseph's.

Feb. 6, 1729. Lot 16 ft broad and 51 ft long bounded on N. by Chestnut St. E. by lot late of Wm. Mason, now of Moses Hewes, S. by lot of Jas. Harrison, W. by lot of Wm. Lingard. Consideration 5 s.

1 yrs. lease of Thomas Peters to John Dixon.

[This is a valuable record. It locates the place undoubtedly used by Catholics for the celebration of Mass prior to the purchase of St. Joseph's ground.

John Dixon to whom the lease was made was a Catholic

Watson's *Annals* relates that "Sarah Patterson, born in 1736, who dwelt in her youth at house S. E. Cor. Chestnut and Second often heard her parents say it was built for a Papal chapel and that the people opposed it being so used in so public a place."

An examination of the records at the Recorder of Deeds shows that the lot leased by John Dixon on Feb. 6th, 1729, was on the 26th of same month and year conveyed with house thereon to Dixon by Thomas Peters for a consideration of £200 subject to a proportional charge of £6 13sh and 4d which was held against the lot and the one adjoining to the Westward which belonged to Lingard, who had on March 1st, 1719, taken the two lots from Israel Pemberton and had, on March 1st, 1722, conveyed this lot to Thomas Peters.

This deed is not at St. Joseph's.

It is recorded in Book F. 7, Page 260.

These records seem to prove that the Catholics leased the lot and the house thereon on Feb. 6th, 1729, on an agreement to purchase—that the lease was made on the day of purchase so as to place John Dixon and his brethern in possession of the property while the legal papers were being prepared.

That these were ready and signed on Feb. 26th, 1729.

This lot is No. 134 Chestnut St. occupied now [June 1897] by John B. Creagh & Co., Tobacco Merchants.

It is on the South side of Chestnut St. below Second the fourth property below S. E. Cor. of Second St. and not on the corner as Watson gives it.

Here, it is probable, the Catholics held the "public exercises" of their religion. The location being in the built up portion of the city this "Papal Chapel" caused public comment as Sarah Patterson relates.

However the Catholics seem to have remained there until the "lot back of Walnut St." and in "the Southwestern part of the city" and alongside of the Quaker Almshouse was taken up in May 1733, and a permanent location made where Old St. Joseph's is to day located.]

Ground for St. Joseph's.

May 14, 1732. Certain Lot 49 ½ ft broad and 220 ft deep. (Wm' Penn gave to John Martin, Tailor, on annual rent of 1 Eng. silver shilling, who willed it to Thos. Chalkly and others who sold to James Tucker and by him to Wm. Carter who sold to James Tucker who sold to Adam Lewis who now sells to John Dixon.) Deed of Adam Lewis to John Dixon.

May 15, 1733. Lot S. side of Walnut 29 ½ ft in breadth containing same breadth of 29 ½ ft. for space of 80 ft. Southward from Walnut St; thence 49 ½ ft broad, to distance of 220 ft. from Walnut St. Bounded E' partly by Adam Lewis's 80 ft of land and partly by Quaker Alms House: S. by reputed ground of Jos. Shippen, W. by reputed lot of Joseph Shippen and N. partly by back end of Adam Lewis ground and partly by Walnut St.

Deed of John Dixon to Joseph Greaton.

[These deeds are for St. Joseph's lot. Dixon buying for Father Joseph Greaton to whom the property was conveyed the next day.

It is a tradition among the Jesuits, related to me by Father Scully, that a chapel was on the ground prior to this purchase. It is more probable that the tradition correctly given would be that Philadelphia had a regular "chapel" prior to the one known as St. Joseph's from 1733 and that the tradition related to the chapel on Chestnut below Second, which, I believe, was a dwelling part being used as the "chapel."

At this time, say 1730, when Father Greaton may be said to have located himself in Philadelphia and which my investigation has confirmed as probably correct, the boundary dispute between the heirs of William Penn and Lord Baltimore had not been determined. The latter claimed to the 40° of latitude and that brought the "City" of Philadelphia within Maryland's boundary so that it was said "Philadelphia is the finest city in Maryland." So land titles were uncertain and for Catholics hazardous.

So the lot on Chestnut St. was not in Father Greaton's name but in that of John Dixon.

If Philadelphia was determined as being in Maryland then no public worship or ceremonies of religion would have been tolerated.

If Philadelphia was within Penn's grant then Religious Toleration prevailed and Catholics were free to erect a building—however small—as a chapel for public worship and all the practices of Faith as freely as to-day.

So the purchase of land for the erection of a public chapel or "Mass House" could not be safely made until the boundary controversy was settled. The contention was closed by an agreement by the heirs of Penn and Calvert, on May 10th, 1732, which made the boundaries "nearly identical with these now existing," This put Philadelphia in Pennsylvania so when the decision became known the Jesuits were ready to purchase ground within Penn's limits on which to erect the only public place for Catholic worship in all the British Provinces so as to enjoy within the Quaker's settlement that Religious Liberty which so called "Catholic" Maryland debarred "Papists" from enjoying.

Accordingly Father Greaton purchased the lot and built the house which I think was his home and the sanctuary of our Faith only from the purchase, in May 1733, and that prior to that, from Feb. 6th, 1729, the property on Chestnut St. below Second, on the South side was the "chapel" of the Catholics and probably the home of Father Greaton.

Thompson Westcott the Historian of Philadelphia—in *Historic Mansions* says Father Greaton's residence was "begun in 1732."

John Dixon—a barber—or "chirurgeon" who, of course, we may assume, was a leading man among our Faith brethern of the time again became the medium of transfer so that the lot deeded to him by Adam Lewis on May 14th, 1733, he the next day placed in title of Rev. Joseph Greaton, the Founder of the Faith in Philadelphia. To his memory a memorial window has been placed in Old St. Joseph's.

First Mass At St. Joseph's.

If the information Rev. P. A. Jordan, S. J., gives may be relied on, it is possible that the ground had already been occupied prior to its purchase in May, 1733. This agrees with the statement of Mr. Westcott.

Father Jordan, fifteen years ago, gave me the date of February 26th, 1732, as the date of the first Mass at St. Joseph's. Father Jordan said that Rev. T. J. Donoghue, Pastor of St. Joseph's, in 1832, commemorated February 26th, as the Centennial of the first Mass.

If that be correct doubtless Father Donoghue had documentary or other satisfactory evidence of the date. It aptly corresponds with the date, three years before, of the purchase of the ground on Chestnut St. and seems to prove that the house on Chestnut below Second St. was occupied and used as a chapel for just three years. Then the lot "back of Walnut St." was taken up on rent, a house built as a residence for Father Greaton and part used as a chapel. When the decision was made known that Philadelphia was determined as being within Penn's lines then "a house" was in 1734, built and "*set apart* for the exercise of the Roman Catholic religion" and was "commonly called the Romish chapel."

That seems to be the evolution of the "Chapel," Father Scully's tradition, Father Jordan's statement and the records of purchase of the ground and the action of the Council as our guides.

The chapel, whenever erected, is by Father Jordan said to have been 18 by 28 feet and to have been enlarged in 1757 to 60 by 40.

But the first "chapel" whether of 1732 or 1733 must have been in the house and not separated therefrom if there was such chapel.

The date assigned to the founding of St. Joseph's, 1733, I think relates to the purchase of the ground and not the erection of the chapel for in the proceedings of Governor's Council 25th July, 1734, Governor Thomas Penn, [Episcopalian] "informed the Council that he was under no small concern

to hear that a house *lately* built in Walnut St. had been set apart for the exercise of the Roman Catholic religion, commonly called the Romish chapel where several persons resorted to on Sundays to hear Mass openly celebrated by a Popish Priest." [See further in RESEARCHES, 1892, p 22.]

When St. Joseph's Was Built.

This would indicate the year 1734, as the date of the erection of the first "Romish chapel" in Philadelphia—the only place in all the British Provinces where it could possibly have been done—in the only place in all America—North or South—where all were free to publicly worship God as conscience dictated.

The chapel on Chestnut St. and the one on the lot "back of Walnut St." prior to the building of the one mentioned in 1734 as "lately" built, were parts of residences and not separate structures.

This chapel was built adjoining the Friend's Almshouse. On the ground to the Southward—Spruce to Pine, Third to Fourth—was the City Almshouse. So St. Joseph's was built between two Almshouses in the "southwestern part of the City," where the Swedish traveler Kalm, in 1748, located the "Romish chapel."

The name of the Founder of St. Joseph's was, prior to 1882, always given as Josiah or Isaiah. In that year I said in a brief sketch of the church: "I select Joseph as correct and believe he named the church after his patron Saint." The deed has since proven this correct.]

May 30, 1746. Lot of Clement Russell on N. side of a certain alley of about 18 ft wide leading from 3d to 4th St. Said lot being 18 ft broad and 40 ft long, bounded on E. by lot now of Chas. Quinn, on N by ground of Romish Chapel, W. by lot of E. Shippen and S. by said alley.

Release and Equity of Redemption of Wm. Parsons to Clement Russell.

[The "certain alley" had lately been cut through the land of Thomas Willing, Merchant, who erected in 1746, a mansion on Third St. on S. W. Cor. of Willing's Alley as it has ever since been known. It is gratifying to notice that on the recent change of the names of so many streets the proposition to change Willing's Alley to St. James' St. was protested against with effect by the Pennsylvania Historical Society. The priests and help at Old St. Joseph's are the only persons living in the "Alley."]

A Chapel On Wingohocking Creek.

May 2, 1747. Land beginning at a stone being a corner of tract of land lying between lands of Robt. Meade, Benj. Muson and John Michael Browne: thence N. 29 ½° to a stone, 51 perches along the road to (N) or Wingocacan Creek, to a stone: thence N. 52°, W. to a stone 25 ½ perches, thence S. 29 ½°, W. to a stone 48 perches, thence S. 42°, East 26[1-5] perches to the place of beginning containing 7 acres and 120 perches: being a part of the Northern Liberties of Phila. and plantation thereunto belonging containing 293½ acres of Liberty land.

Deed of John Michael Browne and wife to Joseph Greaton.

This is, probably, a part of Dr. Browne's plantation conveyed to Father Greaton as a site for a chapel. It was located north and west of the present New Cathedral Cemetery but the exact locality I have not traced out. It is, I doubt not, the land which according to Watson's *Annals of Philadelphia* was, in 1842, in possession of Miss Dickinson.

The record is a seeming corroboration of Watson's statement, founded on those of Mrs. Deborah Logan and Thomas Bradford that there had been a chapel there connected with the house of Elizabeth McGawley "an Irish lady and single who brought over a number of tenantry and with them settled on the land from Nicetown to Frankford."

When Mrs. Logan was a girl the chapel was in ruins but Watson said that "even now [1842] the spot is visible."

This Dr. Browne is by Watson and those who followed him, even Dr. John Gilmary Shea, called "a priest."

But he was not. In 1848 his remains were taken from his tomb on his farm and reinterred beside old St. Stephen's Church, Nicetown.

He signed his name J. Michael Browne. In his will he declared himself "a physician late of the West Indies."

This is the first time his name has been printed with the initial *J* and the final *e* as he wrote it.]

June 22, 1748. Lot in 10 ft alley from 3d to 4th Sts. 18 ft (more or less) broad and 40 ft deep.

Deed of Edwd. Shippen to James Burd.

Feb. 17, 1749. Lot in tenure of Clement Russell on N. side of 18 ft alley &c., owned by Wm. Parsons 18 ft x 40 ft. Sheriff's title (by sale for debts of Wm. Parsons) to Roger Hunt for £100.

May 10, 1749. Lot S. side of Walnut 49½ x 220 deep.

Quit-claim deed of Nicholas Tucker et al. to John Bettle.

May 24, 1749. Lot on Walnut St. 49½ x 220.

Release of Peter Lot to John Bettle.

Sept. 19, 1749. Lot S. side of Walnut running S. 18° W. by Archibald Michael's Lot, 220 ft, thence S. 72°, E. by back lots 49½ ft. thence N. 18° E. by vacant lots 220 ft. thence N. 72° W. by Walnut St. 49½ ft as per Survey returned to Surveyor's office Sept. 19, 1689.

Thomas Penn and Richard Penn's Patent to John Bettle.

Dec. 14, 1750. Lot on Walnut St. 49½ ft x 220 ft.

Deed of Lydia Bettle (John's widow) to James Murgatroyd. Consideration. £90.

March 11, 1751. Power of Attorney from Jos. Greaton to Robert Harding.

July 20, 1751. Lot on Willing's Alley 18 x 40.

Deed of James Bard to Walter Stirling.

Nov. 2, 1751. Power of Attorney from Bennet Neale and Theo. Schneider to John O'Neill.

Nov. 2, 1751. Order of Bennet Neale and Theo. Schneider to Executors of John Callahan. Put with power of attorney to John O'Neill.

March 26, 1752. Lot W. side of 4th St. and on E. side of 5th St. in breadth on each of said streets 26 feet and in depth 390 feet or thereabouts, bounded E. by 4th St. S. with other grounds of said Christ. Marshall, W. by 5th St. and N. by grounds of late Thos Shippen. It is northermost equal ¼ part of a certain lot or piece of ground of 106 ft in breadth extending from 4th to 5th St. sold by Edwd. Shippen to said C. Marshall.

Deed of Christopher Marshall and wife to James Eddy.

[This is a deed for part of the ground sold, in 1758, for a burial place for Catholics and on which, in 1763, St. Mary's Church was built.

This 62 ft. is the "German" portion of St. Mary's grave yard.]

Sept. 10, 1752. Lot S. side Walnut running S. 18° W. by lot formerly of Archibald Michael, 220 ft, thence S. 72° E. 49½ ft, thence N. 18° E. 220 ft. thence N. 72° W. by Walnut St. 49½ ft, Release of title by John Warner to Lydia Betts widow of John.

June 15, 1752. Lot on 10 ft alley running from 3d to 4th St. wh. lot is bounded on E. by brick tenement built by Clement Russell, S. by said 10 ft alley, W. by Jos Shippen's lot No. 8, and N. by ends of Walnut St. lots, containing in breadth 18 ft more or less and in length or depth 40 ft.

Copy of Indenture of Walter Stirling to Robert Harding being same as that from Bradshaw to Havermans.

June 15, 1752. Lot on 10 foot alley from 3d to 4th St. bounded on E. by brick tenement built by Clement Russell, S. by said 10 ft alley, W. by J. Shippens Lot No. 8, N. by ends of Walnut St. lots, containing 18 ft broad more or less and 40 ft deep.

Deed of Walter Stirling to Rob't. Harding.

[This is a purchase by Father Harding. It seems to be the first addition to the lot bought by Father Greaton.]

May 29, 1786. Same. Deed of Bartholomew Tims to John Brice.

July 12, 1753. Lot from stake on S. Side on Walnut St. thence 18° W. 220 x 49½ Release of Jos. Bartlett et al. to Lydia Bettle.

May 6, 1760. L. on N. side of 18 ft alley from 3d to 4th St. being 18 ft broad and 40 ft long bounded on E. by lot of Chas. Quinn, N. by ground of Romish Chapel, W. by grd. of Edward Shippen and S. by said alley. Consideration £130.

Exemplification of Deed from Roger Hunt to Roger Hiffermann.

[This lot was advertised For Sale in *Pa. Gazette*, July 5th, 1759.]

May 6, 1760. Same lot.

Deed of Roger Hunt to Roger Hiffermann.

July 23, 1761. A Lot on Plumb St.

Deed of John Palmer to Jos. Wright.

Nov. 22, 1764. Lot on 4th St. of 16 ft on 4th St. and in length or depth 49 ft. 6 in. bounded on E. by ground of John Reid, on N. by ground of Wm. Lownes; on S. by Joseph Beakes's lot; and on W. by 4th St. Indent. of Samuel Clark and wife to Robert Jewell.

Nov. 22, 1764. Lot 16 ft on 4th St. and 49½ deep bounded on E. by Lot of John Reilly, on N. by Lot of Rob't. Fleming, on S. by lot of Samuel Clark and on W. by 4th St.

Deed of Wm. Lownes to Robert Jewell.

Oct. 31, 1765. Lot on Willing's Alley 18 ft broad and 17 ft deep with 2 story brick dwelling. Consideration £250.

Sheriff's Deed of sale for Debt of Lot of Roger Heffermann to Bartholomew Tims.

July 23, 1767. Copy of paper dated May 26, 1684, of Wm. Penn in favor of R. Townsend purchaser of 250 acres of land in Phila. wh. paper was borrowed of John Ord, Executor to Estate of John Reilly deceased.

1768, 8th year, George III. Sheriff's title of Lot in Carlisle, Cumberland Co., to Robert Guthry.

June 19, 1771. Lot in N. Liberties of Phila. on E side of 3d St. containing in front on said St. 40 ft and narrowing gradually in length on the S. side so that the back end thereof contains only 13 ft 6 in; the N. side of Lot running at right angles from the said St. to distance of 268 ft or thereabouts, bounded on N. by other ground of Thos. Leech, E. by Lot of late Sam'l Leech but now of Henry Ireland, S. by Lot of Wm. Shippen, W. by 3d St. on rent of 15 Spanish Silver pieces of 8 annually.

Deed of Michael Hillegas to Conrad Alster.

April 22, 1772. Lot on S. side of Plumb St. 120 ft. W. from 2d St. 20 ft deep on Plumb St. and 90 ft deep, bounded N. by Plumb St. W. by ground of Dennis Chambers, deceased, then of Dennis Dun, S. by lot of Richard Brockden, deceased, E. by lot of Gunning Bedford.

Deed of Jane Lane to John Keast.

May 5, 1774. Power of Attorney of Thomas Lewis Executor of Rob't. Harding to Rob't Molyneux.

June 27, 1774. Lot on Walnut St. 24 ft 9 in. on Walnut St. and depth 220 ft.

Deed of Mary Murgatroyd (widow of James) to Thomas White. also (within the same) a Brief of Murgatroyd's title.

Feb. 12, 1782. Lot S. side of Walnut bet. 3d and 4th St. of 24 ft 9 in. on Walnut St. and 220 ft deep bounded on E. by grd. of Roman Chapel, S. by grd. now of Geo. Emlen, W. by lot of Harry Gordon now of said Geo. Meade, N. by Walnut St. Indent. of Rev. Wm. White and wife to Geo. Meade.

[This is a deed for a lot on Walnut St. sold by Rev. William White, afterwards the first Episcopal Bishop, to George Meade the Grandfather of General George Gordon Meade the Victor of Gettysburg. On February 24th 1785. Meade sold to Father Molyneux.]

Feb. 24, 1785. Lot S. side of Walnut bet. 3d and 4th St. of breadth on Walnut St. 24 ft. 9 in. length 220 ft. bounded on E. by ground belonging to R. C. Chapel: on S. by ground now or late of Geo. Emlen: W. by lot of Harry Gordon now of said Geo. Meade and N. by Walnut St. (Deed of Geo. Meade and wife to Robert Molyneux.)

Feb. 25, 1785. Lot on S. side Walnut St. in breadth 24 ft. 9 in. and in depth 220 ft. bounded on E. by ground belonging to Roman Chapel; S. by ground of Geo. Emlen, N. by Walnut St. being ground sold by Geo. Meade to Rob't. Molyneux in fee simple

Suit claim of John Maxwell and al. to Rob't. Molyneux.

May 7, 1787. Agreement bet. Quakers and Catholics giving Quakers sole exclusion right of passage of present alley on Walnut St. adjoining the W. End of the Alms-House as far as 6 ft. to S. of said Alms-House and allowing R. C's. the privilege of lights in the said alley and of shedding the water into the same from roofs of buildings which may be erected adjoining the alley.

[This document is given in full on page **157** of this issue of THE RESEARCHES.]

June 9, 1788. Lot Willing's Alley 18 x 40.

Deed of John Brice to Jas. B. Smith. Consideration £200.

June 22, 1788. Lot on Willing's Alley on account of lost deed.

Suit claim of Edw'd. Jos. Shippen to John Brice.

July 19, 1788. Agreement of James B. Smith with Rev. Francis Beeston to remove a fence (which he was allowed to put 2 ft. in on grounds belonging to Roman chapel) at his own expense whenever asked to do so.

June 11, 1788. Indenture of Mortgage made by Jas. B. Smith in favor of Mary Beere of Lot on Willing's Alley 18 x 40 feet.

May 12, 1792. 2 story house and Lot on W. side of 3d St. contained S. ward, 18 ft. broad on said St. extending that breadth Westward 38 ft. then widening to 19 ft. broad, containing that breadth W. ward 42 ft: bounded on N. by lot of Wm. Walters on E. by 3d St. on S. and W. by Silas Engle's lot. Deed of James Bringhurst to Jacob Winnemore.

Dec. 15. 1792. Lot on Willing's Alley 18 x 40.

Deed of Jas. B. Smith to Mary Conwell for £350.

July 25, 1808. Lot and Church known as St. Joseph's Church beginning at a point on N. side of Willing's Alley at 104½ ft. E. from E. side of 4th St. thence E. along N. side of said alley 57 ft to ground of John Gillard, thence by same N. 40 ft. 3 in. to Friend's Alms House lot, thence by same W. 14 ft. 5 in. thence still by same N. 110 ft. thence still by same Westward 4 ft. 1 in. thence still by same N. 9 ft. 5 in. to a point a distance of 100 ft. S. of Walnut St. a corner of ground of Wm. G. Cochran, thence by Cochran's ground Westward 20 ft. thence still by same 20 ft. to a point at S. E. Cor. of 8 ft. wide alley running into Walnut St. wh. point is at distance of 80 ft. S. of Walnut St. thence W. along head of said alley and other ground 44 ft. 9 in. thence S. 139 ft. 7 in. to a point in line of ground of Reading R. R. Co., thence by same E. 32 ft. 2 in. thence by same S. 40 ft. 3 in. to N. side of said Willing's Alley at the place of beginning.

Deed of Thos. F. Mulledy (heir of Francis Neale) to St. Jos. College, Philadelphia.

[This date—1808—is an error. After holding these pages in type for a month, owing to sickness or absence of Father Scully, I have been unable to verify the date. It is probably 1858.]

July 25, 1808. Lot on Willing's Alley 18 ft. x 40ft.

Deed of Mary Conwell to Redmond Byrne and John Carrell Trustee of Estate of late James Costello for $1200 Cash.

Oct. 20. 1814. Power of Attorney of Francis Neale of Georgetown to Joseph Snyder of Southwark and Charles Johnson to collect ground-rents on lots on S. side of Walnut St. now used by John D. Coxe and to use said money to improvement of lot on Willing's Alley owned by R. C. Chapel.

May 7, 1817. Original acknowledgment of Francis Neale of Georgetown of obligation to John Ashley and Joseph Snyder of Phila. in sum of $300 on condition that $26 per annum payable quarterly be paid to Martin Corry during his life in consideration of $300 to him paid by said Martin Corry, with Power of Attorney to Ashley and Snyder to hold any money belonging to him coming from ground rents &c.

Sept. 15, 1824. Lot N. W. side Passyunk Road on N. side of Love Lane or Prime St. and on E. side of 8th St. beginning at corner of land formerly of Wm. Tidmarsh by side of Passyunk R. and running by same road S. 45° 15′, W. about 154-10 perches more or less to corner on N. side of Love Lane, thence along the said Lane N. 67° 50′ W. to corner on E. side of said 8th St: thence Northerly along 8th St. to corner on line of said land formerly of Wm. Tidmarsh and thence along said line S. 68° 30′ E. to place of beginning.

Deed of Cemetery by Johnson and McCredy to Henry Conwell.

[This is "the Bishop's grave yard" at 8th and Washington Sts. Johnson and McCredy were Trustees who conveyed to Bishop Conwell. After the Bishop's death in 1842 his relatives sued for the possession of this ground.

It is now known as St. Joseph's Cemetery but interments have been prohibited by the Board of Health. So the ground is now an expense to Old St. Joseph's.]

Sept. 16, 1824. Searches for claims agt Cemetery Land on Passyunk Road.

Nov. 7, 1825. Lot (deeded May 23 1763 by Daniel Swan and al. to Rob't. Harding) on W. side of 4th St. 50 ft. wide and 80 deep. St. Mary's Church Lot and Church.

Deed of Francis Neale to Rt. Rev. Henry Conwell.

[This is the deed of Father Neale to Bishop Conwell conveying St. Mary's Church and Cemetery.

It is to be observed that while the Hogan—Conwell—Harold "schism" during 1821–25 contested for the possession of St. Mary's that neither the Trustees nor Bishop Conwell were the legal owners of the property. "Catholic" histories tell that of the Trustees but ignore the fact that the Bishop stood in the same legal position. This was somewhat mortifying to him as his letters to Archbishop Marechal in the archives at Baltimore attest.

The land was bought by the contribution of Catholics of Philadelphia and by their Trustee Daniel Swan *et all* conveyed to Rev. Robert Harding, S. J.,—he willed to Rev. John Lewis, S. J.,—he willed to Rev. Robert Molyneux—who willed to Rev. Francis Neale who conveyed to Bishop Conwell.]

Nov. 18, 1825. Copy of will &c., of Francis Ignatius Neale in favor of Enoch Fenwick & Jos. Carberry of all his property in Maryland, Penna. &c.

Feb. 4, 1840. F. McElroy's certificate of qualification as Executor of Wm. McSherry.

July 2, 1840. Articles of agreement bet. Trustees of St. Mary's Ch. in Phila. and Peter Havermans for transferring to said P. H. lot on Willing's Alley 18 x 40 for $2,000, and Transfer of rights under said articles by Peter Havermans to John McElroy et. el.

[This is for ground now—and then—the entrance to Old St. Joseph's. The title was in the Trustees of St. Mary's Church—as they had had prior to 1821 charge of the "old chapel" and title to some of the lots purchased before the "Hogan trouble."

So Old St. Joseph's had to pay $2,000 for the entrance way to the new church erected in 1838.

Her first born—St. Mary's held the door and could debar entrance—if she chose.

So Old St. Joseph's paid her eldest daughter $2000 to secure her freedom.]

Oct. 13, 1840. Lot on N. side of Willing's Alley from E. to W. 21 ft. and in depth Northward 40 ft. Bounded on E. by lot now or late of John Gillard: W. by lot formerly of Samuel Read and Wm. Parsons: N. partly by the Friend's Alms House and partly by ground of R. C. Chapel and S. by Willing's Alley.

Deed of S. Bradshaw et. al. to Rev. Peter Havermans.

April 11, 1842. Abstract of deed from Peter Havermans to John McElroy, and al. of Willing's Alley Lot.

March 7, 1844. Same lot on Willing's Alley, or deed by special Act of Legislature to be sold by Trustees of St. Mary's Church. Sold to F. Havermans.

Deed of Trustees of St. Mary's Ch. to Peter Havermans for $2000.

June 14, 1844. 2 Lots in township of Kingsessing in Phila. Co., on N. side of 18 ft. 3d to 4th St. in breath E. and W. 18 ft. and in length or depth 40 ft. bounded E. by lot of Thos. Shoemaker, N. & W. by ground of R. C. Chapel and S. by said Alley. Deed of John Carrell son of John Carrell who survived Redmond Byrne, both executors of last will and testament of Jas. Costello to Trustees of St. Mary's Church Phila.

Aug. 7, 1844. Lot on S. side of Walnut St. at distance of 124 feet 5½ inches E. from E. side of 4th St. extending thence E. in width 20 ft. of that width S. 100 ft. exclusive of the respective party walls; bounded E. by an alley 3 ft. and 5¼ inches wide in the clear and W. partly by an alley 5 ft. 6 in. wide x 80 ft. depth and partly by other ground of the parties of the 1st part.

Indenture of Fathers Carberry, McElroy and Mulledy to Trustees of St. Mary's Church Phila.

July 13, 1846. Cemetery on Passyunk Ave. containing Ext. from Bp. Conwell's Will making Thos. F. Mulledy his heir.

Deed of Trust of Thos. F. Mulledy to Jas. M. Smith et al.

Aug. 29, 1848. F. Bally's certified copy of power of attorney given by Jos. Carberry and Thos. F. Mulledy to Augustus Bally the original of which is at Gosbenhoppen.

Nov. 3, 1851. Lot and brick building on Willing's Alley 21 ft. from E to W. and 40 feet deep, bounded E. by lot John Gillard, W. by next described lot, N. partly by Friend's Alms H. and partly by other ground of Thos. F. Mulledy and S. by Willings Alley; also

Lot and brick buildings theron, 18 ft. by 40 ft.

The 1st being same as that deed by F. Haverman's, and

the 2d " " " " " by Trustees of St. Mary's Ch. to John McElroy, Ignatius Combs and al.

Deed of John McElroy to Thos. F. Mulledy.

Sept. 19, 1851. Power of Attorney given by Thos. F. Mulledy as heir of Francis Neale, to Felix Jos. Barbelin to sell and dispose of &c., all lands in Phila. devised to him by said Francis Neale.

Plan Of Our Property.

Tracing of title (from beginning) of Walnut St. property. Paper is torn in two and pinned together.

Printed copies of wills of R. Harding, John Lewis and Robt. Molyneux with copy of deed of Francis Neale to Bishop Conwell.

Deed of Lot in Passyunk Cemetery from Bp. Conwell to James Brady.

Mem. of deed from R. Molyneux (by his Atty. Rev. F. Beeston) to James Corkins of lot on S. side Walnut bet. 3d and 4th 20 ft broad and 81 ft deep Bounded on E. and S. by other land of R. Molyneux, W. by other grd. of said Corkins, S, by Walnut St.

Mem. of deed Sept. 16, 1785, from same to same of grd. on Walnut St. 24 ft. 9 in, by 81 ft. Bounded E. by grd. of R. Chapel; S. by other ground of R. M. [olyneux] W. by lot of Geo. Meade and N. by Walnut St.

Being part of larger lot deeded by Geo. Meade to R. M. May 24, 1785.

Briefs Of Title.

Old Brief of title to lots on which St. Joseph's Church and Residence stands. (Written).

Brief of title. (Printed).

Old brief of title written probably by F. Vespre.

The Jesuits Return To St. Joseph's.

AFTER the Suppression of the Jesuits in 1773 the members of the Society of Jesus in this country continued to serve the people as before though they did not consider the vow of obedience and other regulations of the Society as binding. The property in Philadelphia was in the name of Rev. R. Molyneux. He by will transferred it to Rev. Francis Neale.

When the Hogan—Harold—Conwell schism took place in 1821 Bishop Conwell gathered about him at Old St. Joseph's those who sustained his Episcopal authority. From that time dates the erection of St. Joseph's into a separate congregation.

The Jesuits having been reestablished the Society here desired the restoration of the old church to the Order. The legal title to the property was then in name of Father Neal.

On April 9th, 1832, Father Dzierozynski, at Georgetown wrote to Bishop Kenrick relative to the restoration of St. Joseph's to the Jesuits. On 12th, Bishop Kenrick replied that "on the departure of Rev. J. Hughes from St. Joseph's at the commencement of last week" he "had nominated Rev. Ter. J. Donaghue, Pastor of that Church. This appointment was the result of an arrangement made at the time and not at all intended to interfere with or defeat any claims or right the Rev. Father Neal or the Society may have, as I did not anticipate any difficulty from this source at this time." He would however be pleased to receive communications from Father Kenny, the Provincial, on his return to Georgetown.

Father Kenny on June 22d, 1832, wrote to Bishop Kenrick but his letter or record of its contents has not been discovered.

The Bishop replied on the 28th, that he would with "great pleasure see the successors of the venerable men who founded the Pennsylvania mission reoccupy the first church in this city" but requested that the restoration be deferred until Spring in order to give the priests at St Joseph's an opportunity to arrange for the erection of a church in the northern extremity of the city"—St. Michael's.

Accordingly on April 12th, 1833, Father Kenny "took possession of the house and church" and "the next day the two priests withdrew with the best of feeling towards us. Bishop Kenrick behaved in the most obliging and friendly manner" and offered Father Kenny the office of Vicar General which he could not accept.

So the one hundredth year after founding the Church the Jesuits again took charge of their own.

St. Joseph's was then about 100 feet long with a flat roof on each side about 14 feet in width extending the whole length and this about 14 feet above the pavement. It was torn down and the present edifice built in 1838.

PETER DUBUC.

First Catholic Will In Philadelphia.

First Bequest to a Priest, 1693.

THE FOLLOWING WILL IS COPIED FROM THE ORIGINAL IN THE OFFICE OF THE REGISTER OF WILLS PHILADELPHIA.

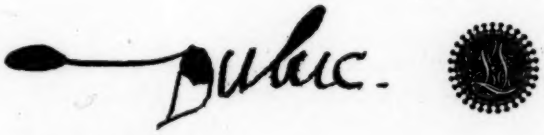
IN THE NAME of God Amen I Peter Dobuc now of Philadelphia in the Province of Pennsylvania in America, Gent[l] being sick and weake in Body but of sound and perfect mind & memory praise bee to Almighty God doo make and ordain this my last Will and Testament in manner and forme following:

Imprimis. I recomend my Soul into the hands of Almighty God, hoping through the Merritts of my blessed Saviour & Redeemer to obtain Everlasting life and as to my Body I recommend to the ground to bee devoutly Interred att the Direction of my Executor and other ffriends hereafter named. And as to what Estate I am possessed with I give and bequeath the same as followeth viz[t].

I give and bequeath unto the Honorable William Markham Esq., Lieutenant Governor of the Said Province the Sum of fifty pounds Current Silver Money of this Province. *Item.* I give and bequeath to my loving ffriend Cesar Gesoln [Geslein] of the said Town of Philadelphia Goldsmyth the sum of Twenty-Four pounds Current Silver money of the said Province which hee oweth unto mee as also a Barr of Gold weighing an ounce and Eight penny Weight which hee hath now in his Custody hee the said Cesar delivering to my Executor Eight ounces hee hath of mine in Broken

Gold & powder. *Item* I give unto Bernard Vigot ye sume of Twenty pounds of like Silver money. *Item* I give unto——[blank in original] Doo living att ye Schoolkill ye sume of Thirty pounds like Silver money. *Item* I give and bequeath for the use of ye poor of this Town and County the sume of One Hundred pounds like money and I Doo hereby desire and request my Said Honobl ffriend Governor Markham and Patrick Robinson & Robert Turner to join with my Executor in the prudent managment and disposal thereof for the use hereby intended.

Lastly I make my well beloved Ffriend Samuele Pérés to whom I give all ye residue of my Estate after my debts and legacies are paid full and sole Executor of this my last Will and Testament & further I give unto ffather Smyth now or late of Talbott County in the Province of Maryland the sume of fifty pounds like Silver money. In Witnesth whereof I have herewith sett my hand & Seale this fourteenth day of October Anno Dno 1693.



Signed Sealed published
& Declared in the presence
of us (the words "to whom
I give all ye residue of my
Estate after my debts and
Legacies are paid,"] being
first (illegible.)
JOHN HOLME,
JOHN AMERY,
P. BOURDET,
THEO. ROBERTS.

PHILADELPHIA 20TH, 8 br. 1693.

Personally appeared before me Patrick Robinson Secretary of the Province of Pennsylvania & the above mentioned John Holme, John Amery, Peter Bourdet and Theodor Roberts who being Solemnly Sworn upon ye Holy Evangells of Almighty God that they did See the above and

within named Peter dubuc sign seal publish and declare the within and above to be his last Will & Testament & also that he was of a sound mind memory & Judgment att ye making & publishing of yrof to best of their understanding as also said Samnell Pérés did swear ye same was Peter Dubuc's last Will & Testament,

PATRICK ROBINSON,
Sectry.

ENDORSED.
MR. PETER DUBECS
Will dated ye 14th
of October 1693,
Ye Last Will
& Testament
of
Peter Dubuc proved
in Common form & found
of Law ye 20th of
October 1693.
[Registered in book A, p 243.]

With the original will is also the bond of Samuel Pérés and John Holmes providing for the faithful performance of the duty as Executor.

From the evidence of his will and the annexed inventory filed by his Executor Samuel Pérés it appears that Peter Dubuc's wealth was almost wholly in money.

A Treu Acct & Inventory of Dubucks State left to Sam. Pérés Oct. 21st, 1693.

2336 pieces of eight	[£] 700.18.
21 onces of plate att 7 p. on. . . .	7. 7.
3 onces of gold att 5 £ p. once. . .	15.
1 hors sold to Cap Cock for . . .	4.
1 Chest valuee att 10s.	10.
	[£] 727.13.

SAM. PERES.

[From the original at Register of Wills.]

Mr. Dubuc was evidently without family as none are mentioned in his Will. Perhaps he was not without kindred, however, if one may judge from the fact that there were persons who objected to the Will as appears from the records of the Governor Fletcher's Council.

The Will was made on the 14th October 1693. The Will was proved on 20th. The inventory of property is dated 21st October. So Mr. Dubuc was on his death bed when he signed. The interlineation, after the name of Samuel Pérés as Executor, of the words "to whom I give all the residue of my estate after my debts and legacies are paid" are to this day, to an examiner of the will, very suggestive of this bequest being an after thought of Mr. Dubuc or probably suggested by the beneficiary.

It is most probable that therein lay the protests against the validity of the instrument.

The record of the proceedings on the will is:

Council June 4th 1694.

His Excellie did likewise acquaint the Council that hee hath appointed the same time for enquiring into the matter of peter debuc, deceased, which Comes under his Excellie's Cognizance and desired they would be wittnesses thereto"

att Council held June 5th 1694.

The bussines of peter debuc's will deferred till afternoon.

3 o'clock.

His Excellie Having ordered the hearing of what might be offered agt the will of peter de buc, deceased and severall things being offered by sundrie persons, wherein they to insinuate there was fraud & collusion in the making thereof, his Excellie did upon hearing thereof, dismiss the people, and desired the Councill to give their opinion upon the whole matter, whether or not the will was proved befor the Leivt. Governor, can be allowed or not ; which being putt to the vote among the members of Councill was carried in the affirmative and his Excellie did allow yrof."

In 1692 Pennsylvania was taken from the control of William Penn and Governor Fletcher of New York was made Governor of Pennsylvania. He came to Philadelphia April 26th, 1693. He brought a letter from Queen

Mary that great expense had been incurred in defence of the Province against the French. The Governor asked for revenue to support the government. On May 15th the Assembly passed a law levying "a penny per pound on all real and personal Estates," and six shillings poll tax on those not land holders.

The list of taxables—the "First Tax List for Philadelphia County" shows the assessment of

Peter Dubuke . . . . . £800.

or a tax of £3 6, 8.

Of 705 taxables but 6 are assessed at a higher rate than Peter Dubuc and but 5 at the same assessment.

This proves that Mr. Dubuc was one of the richest men in Philadelphia County.

His name appears as *Do*buc, *De*buc, *Du*buke, *de* buc. He wrote it, as given end of his will, Dubuc.

Lionell Brittin, the first convert to Catholicity was assessed at £100.

Gàesar Geslein to whom Dubuc gave £24 was assessed at £100.

Bernard Vigot ["Vigoie"] had no property but was subject to the poll tax of six shillings.

Samuel Pérés ["Perry"] who got the residue of the estate was assessed at £300.

"Cap. Cock" who bought the "hors" was, probably, Erick Cock of of the Northern Liberties who was assessed at £100.

"—— Doo living att ye Schoolkill" may have been Jonathan or Thomas *Du*ckett each assessed at £100 at "Beyond Schoolkill" in the tax list.

Nothing further has years of search been able to discover concerning Peter Dubuc. He was, evidently, a French Catholic.

The bequest of "ffifty pounds to ffather Smith now or late of Talbott County Maryland" is proof of the prior presence of a priest "Father Smith" in Philadelphia. It is the first known record indicating such ministration.

Who this Father Smith was will form subject of another contribution to Catholic American History.

[From the original French in The Catholic Archives of America, Notre Dame, Ind.]

FATHER SORIN FOUNDER OF THE UNIVERSITY OF NOTRE DAME RELATES TO FATHER General Morraw the Sacrilegious Robbery at Bertrand, Michigan, 1847.

.*. .*. .*. .*. .*. .*.

NOTRE DAME, DU LAC, NOVEMBER 9, 1847

REV. AND DEAR FATHER.——

HOW SHORT in duration are the joys of this life! Crosses and afflictions of all kinds have multiplied so greatly around us, especially since my return from France, that it seems, in truth, as if the history of our Mission were to be but a long series of trials. I came to America with the desire to suffer; but the bitter chalice for which I had asked was deeper than all my expectations; we have all of us to drink long draughts therefrom. May God grant that we find abundant resignation and fortitude.

First, I saw the terrible flames threatening to reduce our College to ashes, later, and on six different occasions death came to spread mourning in our family; not to speak of the almost countless terrors caused us by dreadful mortal visitations, But a cross more heavy and overwhelming than all others a cross perhaps never borne by any others of the Congregation—were placed upon us at the very moment when we least thought of it. "How long, O Lord, will Thou be angry with us!" This is the second time that I have attempted to write to you, my eyes are still filled with tears, and my trembling hand can hardly hold the pen.

Oh! dear Father, you would understand the desolation of your children were you to think of the many circumstances in which Faith alone is their support, their nourishment and their life. Here, much more sensibly than in Europe, they realize a good, an *all*, which comforts them in every pain and tribulation—an all which moves them willingly to say with St. Paul: *In omni tribulatione nostra superabundo magno!* But when this all fails, then life itself seems taken away.

Last Sunday——the day before yesterday——The Bishop of Detroit, who had come on Friday, gave Confirmation to fifty persons in the church at Bertrand (in Michigan, a few miles from Notre Dame.) His Lordship officiated pontifically, and the ceremonies were as grand as possible. After dinner the pious prelate visited the Sisters, who had come to meet him at the entrance of their grounds, with their fifty little girls in procession, and a banner at the head. Everything had been prepared to receive the Bishop, not with luxury and splendor, but with a simplicity and properity that seemed to afford him the greatest pleasure. In the evening I conducted him to Niles, where he had to take the stage that night. I returned to the College somewhat late, but happy at the thought of the beautiful day we had spent.

Next day, about one o'clock in the afternoon, a messenger came to me in great haste. Something dreadful had happened at Bertrand! I immediately started; and when I arrived at the Sister's House, I found only one present. I inquired of her where the others were, and, with eyes filled with tears, she silently pointed to the church. I went there; and when I entered that sacred edifice, which but yesterday contained so many happy souls, I beheld the Sisters weeping and praying, Their little girls, many of whom had made their first Communion the day before were, there also in tears, and a number of the Catholics of the village. All eyes were fixed on the Tabernacle, the door of which, hanging open, told plainly of the terrible crime that a sacrilegious hand had committed. The ciborium, containing about thirty Hosts, the chalice and a little silver vessel had been carried off. I can not describe to you the feelings of my poor soul when, in order to assure myself that a sacrilege had been really committed, I put my hand into that same Tabernacle which on the preceding day I had so richly furnished for the ceremony; tears blinded me, and my heart almost died away.

Two days later I had to transfer the Blessed Sacrament from the parish church to the new chapel attached to the Sister's House, where the Bishop had given permission to keep it, and to say Mass for the community. During the four years of our sojourn in the village no accident had ever happened. Will you not say, as I myself said at Bertrand and here, that this crime, which has its parallel only on Calvary, was not permitted without some design of Heaven? And, while first viewing it as a punishment for our indifference and our little love, who can say but that He, who once delivered Himself to His enemies for the salvation of man, may have willed to suffer again the same injury for the salvation of some members of the Society?

We do not know yet, and perhaps may never know, to what outrage the new Jews have subjected the Sacred Body of the Son of God. But who doubts that He loves us enough to purchase, even at such a price, the return from the rain seductions of the world, the renewal of a faith that had become lifeless, and a charity which the cold breadth of Protestantism was gradually reducing to a state or torpidity; finally, that He willed thereby to renew our zeal for the instruction and conversion of a people whose deplorable blindness finds so striking a proof in the sacrilegious act for which we grieve?

As for those who were thus guilty, we can say with Jesus Christ Himself: *Pater, ignosce illis, nesciunt enim quid faciunt!*....

It was about noon when the Sisters first discovered the sacrilegious theft. The robbers had entered by one of the windows, which they had reached by means of a board; then they unscrewed hinges of the door of the Tabernacle, after rifling which, they carried off the chalice which was in a box near the altar. A solemn Mass of reparation will be sung here to-morrow; and at this Mass a general Communion will be offered up to the same end, while awaiting what you yourself, Rev. Father may decide should be done in the matter by the whole Society.

If it be true that God knows how to make even the crimes of men rebound to His glory, I have reason to believe that this will serve for the instruction, the amendment and the perseverance of many here, and perhaps, too, in France. As for me, on whom so great an impression ha been made, I shall have ever present before me through my whole life the most forcible lesson that can be given in this world.

Were it not that so great an outrage had been committed against the Saviour of the world, I would thank God for having given us the lesson. Like a clap of thunder it has struck all hearts in this mission—each one believes himself the culprit, whose little faith has drawn down this punishment. May God grant that this stroke may arouse many a one from a dangerous lethargy!.....

Your devoted son in J. M. J.,

E. SORIN.

"THE PATRIARCH OF THE AMERICAN HIERARCHY."

BISHOP WALMSLEY, THE CONSECRATOR OF BISHOP CARROLL.

IN the beautifully decorated private chapel of Lulworth Castle the patriarch of the North American hierarchy was consecrated on Aug. 15th, 1790. Rev. John Carrol, had made the acquaintance of the Weld family whilst staying in England some years previously, and he now stayed in that country for over twelve months after his consecration. Archbishop Carroll had belonged to the Society of Jesus before its suppression.

Dr. Charles Walmesley, was one of the remarkable characters of his time. Issue of an ancient and noble family of Catholics whose seat was at Westwood Hall, near Wigan, in Lancashire, he early displayed great piety and aptitude, and when only sixteen years of age, entered the Benedictines. On September 29th, 1739, when barely seventeen years old, he made his solemn profession in the monastery of the English Benedictines at Paris, known as St. Edmund's, and made his higher studies in that city at the famous college of the Sorbonne, where he obtained the degree of Doctor of Divinity (Records of St. Gregory's Monastery, Downside). He made remarkable progress in all branches of learning, but especially in mathematics. Whilst yet a student he published several astronomical and mathematical papers which were published in the "Philosophical Transactions," and won the unequalified praise of the learned both in England and on the Continent; thus he received a diploma from Frederick II. of Prussia, making him a member of the Royal Academy of Science in Berlin, which diploma is still preserved in Downside College. In England, despite his religion, the young Benedictine had already received the membership of the Royal Society, and the government, induced by his fame as an astronomer and mathematician, had consulted him concerning the pre-introduction of the Gregorian Calendar into the kingdom He was also member of several learned academies in Paris and Bologna.

In 1754 Dr. Charles Walmesly was sent to Rome in quality of "Procurator in curia" on important business in connection with the Order. Whilst there he renewed acquaintance with his former friend and brother

in religion, Bishop York, O. S. B., who being well acquainted with the abilities of his fellow Benedictine petitioned the Holy See to name him his coadjutor in the western district of England, with right of succession. Benedict XIV., who then occupied the chair of St. Peter, willingly complied, and on the 21st December, 1756, Dr. Walmesly, then only 34 years of age, was consecrated Bishop of Rome in the sodality chapel of the English College at Rome by Cardinal Lanti.

For seven years Bishop Walmesly laboured with the modesty of a monk and the zeal of an apostle under his principal, until Bishop York obtained from the Holy See permission to withdraw to his monastery. From that time, for a space of 34 years, the entire burden of the extensive and populous district fell on Dr. Walmesly's shoulder. The troubles, combats, and sufferings he underwent during this long period won for him for his contemporaries the title of the "Athanasius of the Church in England."

He was a man of ceaseless activity, and capable of getting through an enormous amount of work. Besides fulfilling with scrupulous exactitude the then doubly onerous duties of a missionary bishop, he found time to compose several works, some of which were almost immediately translated into Latin, French, Italian, and German. He also continued his mathematical and astronomical studies until the period of the Lord Gordon No Popery riots. The fanatical mob then burnt down the Catholic Church just built, but still unconsecrated, at Bath, together with the bishop's house. His magnificent library perished in the flames and his manuscripts, the fruit of many years' toil and study. The pious bishop looked on this calamity as a sign of the Divine displeasure at his extensive mathematica studies, and from that hour laid them entirely aside.

A little later then No Popery riots, falls the consecration of the American Metropolitan, Bishop Carroll, which raises Dr. Walmesly to the position of Patriarch of the American hierarchy, and as such entitles him to the veneration and respect of every Catholic in the United States.

Bishop Walmesley was very strict in his office; he was the last Vicar General of England who steadly refused to allow the use of flesh meat during Lent. He introduced into the Western District the custom of saying a Votive Mass of our Lady every quarter, for the conversion of England.

Dr. Charles Walmesley died at Bath on the 25th November, 1797, aged 76 years, of which 41 as Bishop, and was buried in the Catholic Chapel in Bristol, where a marble slab, with an inscription by his friend, Rev. Charles Plowden, S. J., marks the place of his rest.

[THE FRANCISCAN TERTIARY, Dublin. Vol. IV.]

The Church in Texas, Bishop Timon's Account of His Visitation in 1840--41.

[From the Catholic Archives, Notre Dame, Ind.]

[Extract from letter written by Rev. John Timon, C. M., afterwards first Bishop of Buffalo, N. Y.]

NATCHITOCHES, LA., Feb. 14, 1841.

AFTER HAVING travelled nearly one thousand miles through Texas, during the worst and coldest winter that has perhaps ever been in the country, I arrived here last Wednesday. I said many a *Deo gratias*, and, as I embraced our dear brethern, I repeated with equal gratitude: *Ecce quam bonum et quam jucundum habitare fratres in unum!* Here I find all mouths full of the praise of Mr. Justiniani. The Church which was in a wretched condition this time last year is now completely and elegantly restored. But I must rather give some account of our trip through the young republic of Texas.

"At Galveston and Houston I preached several times, and appointed committees of gentlemen who engaged to get subscriptions to build a church in each place. Several persons also began to examine the proofs of our religion with a view of becoming Catholics. About seventy miles from Austin I met President Lamar who was travelling to recruit his health. I gave him the letter of Cardinal Fransonius and translated it for him. He expressed his great satisfaction, but remarked that he could do nothing as he had retired from public duties on account of poor health. I then requested him to send the Cardinal's letter by me to Vice President Burnet; he did so with a flattering letter of commendation for me. This I delivered to Mr. Burnet who had me again to translate the letter, and who wrote a polite letter to Cardinal Fransonius, which I forwarded to Rome. At Austin I had the pleasure of meeting M. Odin.

"Having necessary information, we sent them M. Héhlé thence to retrace his steps along the Colorado and Brozas and visit different Catholics families. We found afterwards as we passed down that his visits and

sermons had been very useful. M. Odin had already rendered himself extremely popular, and had just presented a bill to Congress to obtain the churches and lots which formerly belonged to the Catholic Church. We both lodged at the French Ambassador's, and at the frequent dinners he gave we came in close relation with the presidents, the heads of departments, members of Congress, etc. I preached in a room we hired, and M. Odin said Mass on Christmass day. Many were present; all seemed highly pleased. The Sunday after I preached in the Senate chamber. The room was crowded; President, members of Congress, etc., were present. In a lengthy sermon I explained our dogma of purgatory, of the sacraments and the saints. All seemed much pleased. At a public dinner at the Ambassador's several of the most influential members of Congress openly spoke of their conviction that the Catholic religion had been grossly calumniated, and that it had evidences of being the true religion. A lot at Austin was given for building a church and a subscription begun for it.

"We stopped in descending among some Germans west of the Colorado. Mr. Héhlé had been there and was much esteemed: there will be a post at that place. We celebrated Mass and preached there on the 1st of January The same evening we came to Bastress. M. Héhlé had said Mass and preached there. He had made a very favorable impression; I preached on Saturday and twice on Sunday. Almighty God seemed to have given us His blessing. I think we will soon have a congregation there. Two or three adults of very reputable standing have begun to prepare themselves for baptism. With M. Odin I returned to Houston, preached before a large audience, accepted a lot for a church, and was assured the means for immediately building a church. Thence to Galveston, where I received into the Church Mrs. DeLacy, a very respectable and well-instructed lady, whose heart God had touched as I went up. Others are preparing. Here, too, we had the contract made for building a church which, as at Houston, will be completed before six months. From this place we went to near Lynchburgh, where we baptized several, heard confessions, etc. As Bayou Buffaloe was very high, we directed our horses and a pack mule of M. Odin's to be sent for us from Houston to this place. But the weather from the 10th of January had been a continued storm until the 19th, rain till the 16th, when it settled down into the coldest weather that the oldest inhabitant could recollect. All the creeks had been impassible. The steam boats could only run a part of the way to Houston, interlacing tops of trees, and a current like that of a milltail prevented them.

"On the 21st, after breakfast, as only chance for getting on, we started in a little leaking skiff. M. Odin was continually employed in bailing it out. After four hours' hard rowing we had advanced only seven miles, and then the rapid current precluded all further advance. We hired a horse—the only one we could get—to pack our baggage, and at 2 p. m. we started on

foot through prairies knee deep in mud and water. We arrived faint and exhausted at Houston at 8 30 p. m Crossing a creek our horse had fallen in the water, so we had to open our baggage and dry it by the fire. We took one day to refit, after which we started for Nacogdoches. Terrible was the travelling, swimming creeks, and stomach deep in mud until we got into the high country east of the San Jacintho. At different points on the road where we stopped at night we assembled as many as we could, and explained our doctrines.

"Through a beating rain we arrived, at 8 p. m., on the 30th of January, at Nacogdoches. Immediately after supper I went out to find a place in which to say Mass next day. I found one, and before bed time had it notified in different public places. A great many attended both morning and evening, many who had never seen a priest, and most who had never heard our doctrine explained, or an English sermon from a Catholic. The poor Mexicans of this neighborhood had been forced off under most cruel oppression; they had unwisely been led into a snare, and most bitterly have they been made to repent of their folly. About thirty families of them now lurk about in this neighborhood; but few, however, of the present American population had part in the guilt. Never before have I seen a greater evidence of God's power in changing hearts than in this place. A fine lot has been given to us and four hundred acres of land, and a church will be finished in six months; then too, and even now the poor Mexicans may begin to return and repossess at least that part of their lands that has not been sold.

"Many letters, it seems, had preceded us to San Augustine. We were told that there were no Catholics there. On entering it I earnestly and humbly placed our efforts under the protection of St. Augustine, and I cannot but think this glorious saint deigned to grant my prayer. Several influential citizens met us at the hotel as we lit from our horses, and insisted on our staying at least one day. We consented, and indicated a sermon for the next evening (Friday) at candle light. I preached there for nearly two hours. We had then to stay until Monday. Twice on Sunday the large room we used—capable of containing 500 persons—was filled to overflowing. Many declared themselves Catholics; six different lots were offered for a church; money, too, was subscribed. We named three most respectable men as a committee for building a church. They say it will be finished in three or four months. We baptized twelve, aged from ten to one, and through a blessing of God, I hope that St. Augustine will soon have a respectable congregation. Here I had to separate from M. Odin. His duty called him to the West; mine forced forced me eastward. This parting cost me fully as much as when I started for the Barrens. I earnestly request you to recommend him and his companions of that mission to the Divine Protection. From San Augustine to Natchitoches—but one and a half day's ride—it took me nearly three on my worn-out horse."

The Colonial Anti-Catholic Spirit In 1755.

"THE FRENCH AND INDIAN" War aroused the Anti-Catholic Spirit of the Colonies. Fears were excited that the Catholics of Pennsylvania and Maryland, where alone they were to be found, would combine with the Indians who were allies of the French, to the destruction of the Colonies and the planting of "Popery."

Pages could be filled with evidence of this. Let a few at hand, suffice:

[From *The Pennsylvania Gazette*, May 1st, 1755.]

"Governor Dobbs of North Carolina in an address to the General Assembly on December 12th, 1754, said the French "had laid a plan to ruin British commerce by confining, invading and conquering the American colonies"—A scheme grand in its extent, romantic in its appearance and even beyond the power of France to execute provided the colonies exert their native force and repel them to their inhospitable colony of Canada and confine them to the hot sands of Louisiana. Their plan is to prevent our trading with our Indian allies. When that is done and they have by menaces or by their hellish, jesuitical missionaries made proselytes of them, not to the true Christian Religion founded on Peace, Benignity and Brotherly Love but on the Pomp and outward trappings of the Hierarchy and Superstition and have inspired an enthusiastic fury into to them against Protestants, whom they call Hereticks, making its meritorious in them to massacre and destroy them upon which they assure them their future happiness depends then they profess to seize and secure all the mountain passes and head the Indians aganist these colonies and force us to become tributary or to submit to the arbitrary Government of France and become their slaves or to be massacred by them and their Indians or be forced out our Religion, Liberties and Property, This scheme hatched in hell and supported by the Court of Rome.

Let us of the colony of North Carolina show that we are true sons of Britain whose ancestors have ever been famous for defending their valuable Religion and Liberties. Let us inspire the other colonies with an equal fire to maintain their religion and Liberties."

VIRGINIA.

Governor Dinwiddle of Virginia on May 2d, 1755, in addressing the House said: "'Your Religion' 'Your Property' 'Your Liberties' all that is held dear and sacred among mankind is at stake."

PENNSYLVANIA.

Governor Morris appointed June 19th, 1755, as a day of Humiliation, fasting and Prayer.

The *Pennsylvania Gazette* of June 12th, 1755, in *News from London* March 2d reported: "Britain must not expect to be free from commotion at home or attacks in her trade, navigation and settlements abroad so long as she suffers such a number of Romish priests to be imported. Religion is their pretext but their mission is Treason, Fraud and Hypocrisy."

Historical Notes.

AN HISTORIC RELIC.

THE IRON CROSS, burnished with gold which is over one of the entrances to the Harvard College Library (Gore Hall) was, at the siege of Louisburg, 1745, taken from a Catholic chapel there and brought to Massachusetts as one of the spoils of the victory. In 1877, Justin Winsor, the librarian of Harvard College library found it in the cellar of the library and had it gilded and placed in the position which it now occupies. The fact that an entrance to one of the main buildings of the oldest and most distinguished colleges in once Puritan Massachusetts should be thus adorned with a religious symbol which is usually to be found only on Catholic buildings or on Anglican churches of an extreme type argues a religious liberality in these days which would make some of the anti-Catholic crusaders who took a part in the Louisburg expedition, lift their voices in stern rebuke of their degenerate courtrymen. But the world outgrows such baneful religious and partiisan zeal. —*Catholic Citizen.*

The cross has since been removed.

WILLIAM, the third son of Thomas Sims Lee and Mary Digges, his wife was born 23d June 1775; died 8th July, 1845. By his will dated 8th December, 1842, manumitted some of his slaves: "Suckey and her daughter and the children of Matilda and their increase—and it is my will and desire that my execurtrix as soon as possible after my decease, shall if practicable and with the consent of the said negroes send the last named negroes, that is to say Suckey and her family to the Roman Catholic settlement in Liberia and pay the expenses of their transportation."—(LEE OF VIRGINIA, page 390.)

MARCH 15th, 1790, Washington's Diary. "Received an address from Roman Catholics of U. S. presented by Mr. Carroll of the Senate. Mr. Carroll and Mr. FitzSimons of H. of R. and many other Inhabitants of City of New York.

On January 8th, 1780, Thomas FitzSimons dined with Washington. "It was a dinner in the usual style—without any remarkable occurences, Mrs. Washington the only woman priest."

IN A MEMORIAL to the Legislature of Pennsylvania, Jan. 27th, 1855, Vicar-General Edw. J. Sorin remonstrated against the passage of an Act by which Lay Trustees were to be selected by Religious Corporations. He "submits that there may not perhaps be the same necessity in Catholic congregations for the appointment of Trustees of Lay Members as in those of other Denominations. Catholic clergymen have no families; they always reside at or near the church of which they are Pastors, and devote their whole time and attention to the duties of their charge and even where there are Lay Trustees the Clergyman usually does the work; and if his church is in debt, has to collect the necessary funds to liquidate such indebtedness, for if the funds necessary to build Catholic Churches had to be collected by Lay Trustees, there would be few such churches built and those in all probably would remain a long time heavily encumbered. Thus it is that the Catholic Pastor is regarded by his congregation as the person best fitted to have charge, under the supervision of the Bishop, of the management of the affairs of the church entrusted to his care. It is his sole business to attend to the spiritual and temporal affairs of his church. Trustees usually attend to church duties in such times as they can spare after they have attended to their own business and not before."—*U. S. Catholic Miscellany*, Mar. 31st, 1855.

A COMMUNICATION from Kentucky is in *U. S. Catholic Miscellany*, Aug. 12th, 1826, replying to *Baptist Recorder* of Bloomfield, Ky., attack on Church. Father Kenrick, afterwards Bishop of Philadelphia was, probably, the reviewer.

BISHOP ENGLAND in addressing the First Convention of the Roman Catholic Church of Georgia at Augusta April 2d, 1826, said:

"When Georgia was a British colony, the spirit of the British code of persecution dominated in full vigor over the land; and even at the period of the Revolution, the State of Georgia, in her complaints of the conduct of the British monarch expressed her dissatisfaction at his having allowed some of his Subjects to practise the Roman Catholic Religion."

[*Cath. Misc.* July 29th, 1826.]

FATHER JOHN CARROLL to Rev. C. Plowden in 1779: "Father Molyneux is in Philadelphia teacher of the English language to the Chevelier de La Luzern, the French Minister Plenipotentiary."

Carroll writing to Plowden Apr. 27th, 1780, said: "Your old friend Molyneux with whom you have passed so many happy hours, is still in Philadelphia. He is very anxious to be removed into this province tho' he is now, as he writes me, in high credit, being teacher of the English language to Chevelier de La Luzern the French Minister Plenipotentiary then."

JULY 13th, 1802, Bp. Carroll writes to Rev. Wm. Lacy and tells him that he must no longer hold himself in office at St. Mary's Church, Philadelphia and will soon recieve some other appointment."

THE *Pennsylvania Gazette* of July 17th, 1755, contained: "From a late English paper" "Some thoughts Upon America and Upon the Danger from Roman Catholics THERE."

1st Column first page.

Address of the House of Delegates of Maryland to Governor Sharp against Popery and against Attorney General Henry Darnall and his brother John. SEE *Penna. Gazette*, July 24th, 1755.

The Governor's Reply is on the same page. Denies statements of House of Delegates and says that Darnalls conformed to the established church.

See Rev. Wm. Smith's Sermon to the Freemasons on June 24th, 1755 for anti-Popery sentiments.

From "Bishop Bruté Notes."

I KNEW Mr. Boisnanteer [appointed Bishop of Scioto] (Gallopolis) well he spoke to me in 1824 of his appointment to the Bishoprick of Scioto or Gallopolis a French Colony in the Ohio. He undertook even to look for his papers but not finding them readily I only learned *an auditer* this remarkable fact of a See having been established in Ohio as early as that period. I have no doubt but Mr. Emery was aware of this which shows how soon the *papists* had their eye on the Valley of the Mississippi.']

IN *Pennsylvania Journal* March 11th, 1755, 2d page 1st column in news from Europe says: "Private advices from Franckfort advise that Prince Frederick of Hesse is returned to Cassell where he openly professes Popery." (By another item it appears that his father sent his two grandsons to the University of Gottenburg in care of those who would protect their Protestantism and that the States of the Landgraviate of Hesse met on December 17th, 1754, and passed "irrevocable laws" to maintain Protestantism and that the County of Hanau was assigned to George William the eldest son of Prince Frederick and that on January 2d, 1755, the nobility took the oath of Fidelity.

See *The Penna. Journal* of April 10th, for the deliberations of the States of the Landgraviate of Hesse Cassel — that Prince Frederick of Hesse comes to the regency shall not have it in his power to alter what is the established Church nor grant any church to the Roman Catholic for public exercise of Religion—not shall he chose a confessor out of any Order besides those that shall be specified.

See *Pa. Journal*, April 24th, 1755, for mention of the Pope congratulating the Elector of Cologne for conversion of the Prince of Hesse.

It was this Prince who hired most of the Hessians to England for service in America during the Revolution.